6: Sauer--118-119 G-5 (1785-94) 1802 Yakut
116, 273, 796, 526, 562, 555

"[RCH: in the koumis festival] They all now go out of the hut, and seat themselves on the strewed branches of birch, in half circles fronting the east. All the symirs [RCH: leather buckets] are carried out, and placed between the branches of trees stuck in the earth, and they commence drinking; every crescent having their symirs, tshoron, [RCH: large goblets] and presiding shaman, who fills the goblet, and pushes it about with the course of the sun. The quantity that they drink is incredible. Tournaments now begin, wrestling, running, leaping, &c.; and if any one carry off the prize in all the achievements, he is esteemed as particularly favoured by the deities, and receives more respect and [119] credit in his testimony than falls to the lot of a common man. When the ceremony is finished, they mount their horses, forming half circles, drink a parting draught, and, wheeling round with the sun's course, ride home. Women attend, and form parties among themselves at some distance from the men, where they drink, dance, &c."

20: Czaplicka--117-118 E-3 (1915-16) 1916 Yakut
116, 526, 585

"Another favourite diversion at weddings is [118] maasyuk, a game which bears a striking resemblance to Association football. It is played usually on the ice of a lake. Two poles are set up at each end of a space about fifty yards square. These are the goals. The object of the game is for one side to kick a ball, made of reindeer skin tied up with thongs into a round bundle, through the goal of the opposing side. The ball is kicked about, passed, butted with the head, propelled by almost any means short of manslaughter--'fouling' is not penalised, and if a kick is impossible, the ball may be picked up and thrown--towards a goal. The only player who has a fixed position is the man in goal. They do not play with fewer than ten men in a team. Sides are picked usually according to locality--men from L. Chirinda versus men from L. Nyekongda, for example. When the game is played on the occasion of a wedding, the bridegroom is expected to show great prowess."

233 they halt during the journey.

492 When the natives want to stop the reindeer, they pull on the rein, turn them back toward the sled, and tie the lead reindeer to the top of one of the legs or to the bayka. The natives do not sit [198] on the sled right away when they start up: they first get the reindeer in motion and run alongside him for a while holding on to the rein. Then while the sled is moving they quickly jump onto the runner with their feet and sit down on the sled. They do it this way so that it will be easier for the reindeer to start the sled moving. If it is necessary to turn the reindeer to the right they pull on the rein; if they want to turn the team to the left they strike lightly with their khorey on the right side of the lead reindeer. The reindeer learn very quickly to follow directions when being ridden; they begin to be trained at the age of three years. A reindeer which has not been trained for riding is tied securely to a tree and a rider sits astride him. After fooling around a little the reindeer calms down, and after a few days becomes completely obedient. The natives train them to pull in a harness by hitching up an untrained reindeer with trained ones. Nevertheless, there is always some skill required to train reindeer: otherwise the reindeer turns out to be bad and capricious. When a riding reindeer gets stubborn, he stands quietly waiting while the rider climbs into the saddle, and then he folds his front legs under him and bends his head down; when this happens the man flies off head first.

[526] The Dolgan attain great skill and agility at riding. For amusement they sit astride the reindeer facing backwards and drive the reindeer at top speed without using a staff to support themselves. Another trick is to drive a light sled at frightful speed down a wooded slope from the top of a mountain in winter without smashing up the sled. The maximum useful life of a reindeer which is harnessed up only in the winter or only in the summer is twelve to fifteen years; if he is harnessed both summer and winter the limit is five to six years, since the latter quickly gets infected or inflamed feet. In the big herds of rich people many reindeer are not harnessed at all; it is said that these reindeer may live to the age of thirty years.

The reindeer grow fat only in the summer and are "plump" until the polar sunrise, after which they begin to grow thin; the reindeer are fast runners in winter, but as early as April or May-- or sometimes even by the end of March--they begin to get tired, run slowly in harness, and often swing off the road and stop. If a reindeer lives until the end of May the natives assume that he will not die of